2: Friedl E-5 (1955-1959) 1963 EH1 Greece EH1
Vasilika

583 marriage and affairs, so that there is less danger that they will allow themselves
593 to be compromised and less need to claim male protection.

[182] Yet, with all the difficulties and sacrifices required by the dowry and
[836] arranged marriage system in Vasilika, there have been very few young people
[577] who have "gone to the mountains," as the villagers phrase elopements of couples who have fallen in love. One or two such affairs seem to occur in each generation, at a time when the girl's male relatives are dead or not in the village; and among young people each of whose families have relatively few economic
[558] resources. The subsequent standard of living of the couples has been among the lowest in the village, and the men never fully recover from the stigma of such senseless behavior, from the villagers' view. Observable examples reinforce the villagers' argument that there is no hope for a decent life without a dowry, and reinforce their admonitions to their sons to wait for properly arranged marriages and not to be *trelos* (crazy) and run off to the mountains with a girl. The admonition gains force from the further observation that if the eloping young couples have little, their children will have still less. Any man who accepts a girl without a dowry is thought to be cheating his children of their rightful inheritance from their mother.

[183] Yet, as we have had occasion to remark in other connections, the structure of marriage arrangements in Vasilika is not quite as rigid and as precise as the foregoing generalized description might imply. One Vasilika brother, in speaking of a sister who had become his responsibility after their father's death, remarked "Glory be to God (and he crossed himself) she met a man who liked her and was willing to take her with nothing but the *rukha* and what we had
[533] in the house." The unexpected can happen in Vasilika, and infant girls are still dandled with songs about how their beauty will some day attract a husband without a dowry.

Family and Kin Structure

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583 The foregoing discussion of family activities and of the forms of
182 property inheritance and circulation has by implication involved questions of family structure. By giving a newly married couple property of its own to manage, the dowry serves as a mechanism to separate the newly married couple structurally from either of their two sets of parents. This is true even when the farmers bring their brides back to their fathers' households. Such patrilocal residence produces the temporary situation of a functioning, cooperative, extended, patrilineal kin group, but one that is continually aware of its distinct component elementary families. We have said temporary because there is no contemplation that the several elementary family groups concerned will live out their lives in a joint, cooperative household.

601 The kinship terminology used in the village is congruent with the struc-
171 ture underlying the realities and expectations of the situation just described. Greek terms of reference for mother, father, grandfather, grandchildren, cousin,